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In the present lecture we shall consider some of the melan-

choly effects of man's Apostacy.

The result of Adam's breach of covenant was the loss of the image of God. Instead of holiness of heart and life, we discover the disastrous fruits of depraved affections, a blinded mind, and a hardened heart. And the sacred historian informs us that Adam begat a son in his own likeness. What that likeness was, every one may easily conceive after considering the scripture account of the Fall. It is true, when a son was first born to Eve, she, in joyful anticipation of the fulfilment of the promise lately made, named him Cain, a word which signifies gained or acquired; and the reason of the name is truly remarkable. "For said she" translating the words literally, "I have gained a child, even the Jehovah." It is thought by very learned men, that these words intimate, that our first parents had some just conceptions of the wonderful plan of salvation, to be accomplished by the interposition of Jehovah Jesus; and expected the speedy verification of the promise that the seed of the woman should bruise the serpent's If this be correct, we shall soon see the miserable disappointment to which they were doomed, in relation to the newly acquired object of their hopes.—Cain murdered his brother .- The case was this - They pursued different occupations. Cain cultivated the soil, and Abel was a shepherd. made their offerings to the Lord. Cain, however, only presented what has been called a thank offering. Abel, together with this, offered a sacrifice. The difference between the two men, was radically that which subsists now between a Christian and a Deist. Cain acted on the principle that a grateful

heart is every thing that God requires; Abel that he was a sinner, and that expiation of sin was necessary for pardon .-God, by some visible token, showed his acceptance of the offering of Abel, and his rejection of that of Cain. This excited the envy and enkindled the wrath of the latter. murderous intent he invited his unsuspecting brother into the field, and slew him. Thus was death first exhibited, even in its most horrible form, to the eyes of Adam and Eve. first the earth drank in the blood of man. We can better conceive than describe the consternation with which this must have filled the human family—the anguish of our first parents -the terror of their other children. In the murderer himself we see a lively picture of the horrible consequences of his crime .- A fugitive from the family of man, a vagabond in the earth; or as the Greek translation has it, "groaning and trembling," harassed by a guilty conscience, and shunned as a murderer, he seems to have passed his wretched life. this has generally been the lot of those who have committed the crime of Cain. The curse of heaven pursues the murderer, and the voice of blood appals his heart. The Almighty, however, although he cast out Cain from his presence, did not, as. it appears, drive him to despair.—Cain, according to the suggestions of a guilty conscience, expected that the hand of every man would be armed against him. But God gave Cain a token, or sign to assure him that he should not be slain. Thus the Critics interpret the passage which is rendered, "And the Lord set a mark upon Cain, lest any finding him should kill him." Gen. Iv. 15.

The knowledge of the Crime of Cain was kept up, and produced uncomfortable apprehensions in his family for many generations. This appears by the speech of Lamech, the fifth in descent from Cain, to his wives. Gen. IV. 23, 24. "And Lamech said unto his wives Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged seven-fold, truly Lamech seventy and seven-

fold."

This, it must be confessed, is a very difficult passage. Commentators are not agreed as to its import; nor indeed in the manner of translating it. It has been proposed to read the latter part of verse 23, interrogatively, "have I slain, &c." The wives of Lamech appear to have been distressed under apprehensions that the curse of Cain might follow his posterity. Lamech's object was to remove their apprehensions. This he does by referring to God's declaration concerning Cain, and inferring that, if God deterred from the murder of Cain

by giving the assurance that whosoever should slay him, might expect seven-fold vengeance; surely he (Lamech) need fear nothing—Whosoever should slay him should be much more sorely punished. This is the best interpretation that we have

seen given to this portion of Scripture. We pass on.

This lecture is chiefly intended to exhibit the recorded consequences of sin from the Fall to the deluge inclusive. It is necessary, however, for the sake of explanation, to notice a particular passage in the 26th verse of the 4th chapter. At the birth of Enos son of Seth, it is remarked, "then began men to call upon the name of the Lord." The marginal version here is, "to call themselves by the name of the Lord." The import of which, is admitted to be this-There was then a separation, or distinction made by men who worshipped the true God. between themselves and those who had apostatized from his worship, and fallen into idolatry. This remark is necessary for explaining what we shall next notice (for we pass over the genealogies of the fifth chapter) concerning the wickedness of Gen. vi. 1-6. "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose. And the Lord said, my Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days. And also after that, when the sons of God came unto the daughters of men, and they bore children unto them, the same became mighty men, which were of old men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually," &c.

The sons of God here, were those, who in the passage last explained, were called after the name of the Lord. The daughters of men, were the daughters of those who had forsaken the worship of the living God. This intermixture it seems introduced universal corruption. These unholy marriages were the means of assimilating the pious to the impious; and were of course highly offensive in the sight of God, as appears from the declaration made by the Almighty "My Spirit shall not always strive with man; for that he also is flesh." The Spirit strives with man when He operates on the heart, and opposes the corrupt passions of man. The reason assigned why the Spirit should not always strive with man deserves consideration. "For that he also is flesh." "That which is born of the flesh, is flesh" said our Saviour. "The carnal mind, or the mind of the flesh, is enmity against God,—it is not

subject to his law, neither indeed can be' said the Apostle Paul. This sufficiently explains the phrase under consideration.—Yet although man was regarded as thus corrupt, thus opposed to God, the Almighty, according to his wonderful mercy, determines to wait with him, still, an hundred and twenty years. During this period, he warned them by the preaching of Noah. The event, however, was not according

to God's mercy; but man's depravity.

The Sacred historian proceeds to enlarge upon, and more particularly to specify the corruption of the human heart. But here there occurs again the necessity of some explanatory remarks.—The text, in the common version, has it 'There were giants in the earth in those days, &c." The term Giants is borrowed from the Septuagint version of the Heb. Scriptures. The original word is derived from one which signifies, to fall, in general. And in its various modifications means to fall off, or apostatize; to fall on, or assault, &c. Some think that the Historian here intends, apostates from true religion—Others, that he means assaulters, men of violence, who knew no law, and lived by rapine.—This we regard as the most probable interpretation. These were perhaps, the associates of the descendants of the sons of God and the daughters of men, who instigated by pride, and ambition, sought glory in deeds of violence, in war and blood-shed. Thus have the vilest passions of the human heart been sanctified by splendid names, and have misled the miserable votaries of human applause. In the mean time the progress of human corruption was rapid. That foul stream which had arisen in Paradise, had increased to a mighty flood, and overspread the earth. "God saw that the wickedness of man was great in the earth and that every imagination of the thought of his heart was only evil, continual-Iy:" "the earth was filled with violence, and all flesh had corrupted his way." God speaking after the manner of man, repented that he had made man, and determined to destroy the rebellious race. Only Noah had found favour in the sight of the Lord, because he was a just man, and perfect in his generations, and walked with God. The Almighty then determined to preserve Noah, and his family, when the rest of the species should be overwhelmed in general ruin. The manner in which this was accomplished, is now to be considered .-- We shall first notice the cause of the general destruction—and secondly the way in which Noah and his family were preserved.

The race of man was destroyed by a general deluge. And here it may be well to mention that few, or no nations in the world, pretending to antiquity, are without their traditions of

this event. The Mythology of the heathen nations abounds in allusions to it. Ancient medals have been found, which have a most striking reference to the Ark, the dove, and other principal events mentioned in the narrative of Moses. In modern times, in Otaheite, Cuba, Mexico, Peru, Brazil, and among our North-American Indians, traditions have prevailed, concerning a universal deluge. The ancient Babylonians, Egyptians, Persians, Phenicians, and Grecians; the modern Chinese, and Hindoos, all believed that the race of man had been destroyed by a flood. Some of the most remarkable accounts will here be presented to enable the reader to judge for himself.

Berosus, who lived in the reign of Alexander the great, relates that the general deluge happened in the reign of Xisuthrus, the tenth in descent from the first created man. been warned in a dream of the approaching evil, he was commanded to build an immense ship, and embark in it with his wife, children and friends, having first furnished it with provisions, and placed in it a number both of birds and fourfoot-As soon as these preparations were compleated the flood commenced, and the whole world perished beneath its waters. After it began to abate, Xisuthrus sent out some of the birds, which finding neither food nor resting place, returned to the ship. In the course of a few days, he let them out again; but they came back to him with their feet covered with mud. The third time, however, that he sent them out, they returned to him no more. Upon this he made an aperture in the side of the ship, and perceived that it was approaching a mountain on which it soon after rested; on which he soon after disembarked, erected an altar, and sacrificed to the gods.

The account given by Lucian of Samosata is as follows: "The Antediluvians had become extremely profligate, so as to be guilty of every species of injustice; they paid no regard to the obligation of oaths, were insolent, inhospitable, and unmerciful. For this reason they were visited with an awful calamity. Suddenly the earth poured forth a vast quantity of water, the rain descended in torrents, the rivers overflowed their banks, and the sea rose to a prodigious height, so that all things became water, and all men were destroyed except Deucalion. He was preserved on account of his prudence and piety. In obedience to a divine monition, he with his sons entered into a large Ark, which he had built for their preservation; and immediately, swine, and horses, and lions, and serpents, and all other animals which live on earth, came to him by pairs, and were admitted into the ark. There they became

perfectly mild and innoxious, their nature being changed by the Gods, who created such a friendship between them, that they all sailed peaceably together so long as the waters prevailed over the surface of the globe." Lucian also mentions a ceremony observed by the people of Hierapolis in Syria, appointed, as the people said, by Deucalion as a memorial of the

Deluge, and of his deliverance from it.

The Hindoo tradition of the deluge contains the following particulars. 1. The universal corruption of man, eight holy persons excepted. 2. A prediction of destruction by water. 3. Assurance of safety to these holy persons in a capacious vessel. 4. Preservation of herbs, grain, and animals in pairs in this vessel, together with the eight holy men and their wives. 5. The overflow of the earth by the rising of the ocean, and the descent of showers. 6. After the subsiding of the waters the ark rested on a mountain called Argavarta.

Now, how shall we account for this universal tradition; and for the remarkable coincidences which occur in these several accounts? Could this general belief have arisen without a cause? It seems to us that here is strong confirmation of the

account given by Moses.

It may farther be observed that the origin of nations; and the progress of arts, and trade, all go to strengthen the credi-

bility of the history contained in the Bible.

There are also many appearances in the earth itself which prove some such universal desolation as that which has been considered. Remains of shells and marine animals, are found in plains at an immense distance from the ocean, and even on the tops of lofty mountains, so as to leave no doubt but that these places were once overflowed by water. We have no room to dwell on these subjects. All that we have here produced, considered in connection with sacred history, will surely force conviction on the mind capable of estimating the weight of evidence.

It has however been objected, that there is not water sufficient about our globe to produce such a deluge as Moses has described. And ingenious men have undertaken to prove, with a mighty parade of mathematical knowledge, that it would require at least twenty-eight oceans to cover the earth fifteen cubits deep above the highest mountains. And perhaps some may have met with pretensions of this sort, which have staggered their faith in the scripture account. It may, then, be well to remark that these calculations were made when the relative proportions of earth and water in this globe were very little understood. The fact is universally admitted now that there is nearly forty times as much water than once was supposed

to exist. If then twenty-eight oceans were sufficient for the purpose according to the calculation above made, there is fully enough of this fluid to drown the world to the extent mentioned But farther, the quantity of water contained in the Atmosphere, in its ordinary state, exceeds all calculation. Bishop Watson proved that from one acre of ground there was evaporated in twenty-four hours the quantity of 1600 gallons of water, and that after a drought of a month's con-And this quantity of water taken up into the Atmosphere made no discernible difference in its moisture. When all the vapour then, that our atmosphere can contain, was precipitated in the form of water on the earth, in addition to the quantity which we know belongs to the globe, it is not for any one to say that the deluge could not have taken place without the creation of water especially for that purpose. But again, the earth which we inhabit is a globe of nearly 8000 miles in diameter. We have penetrated a very small distance towards the centre of this globe. Thousands, and thousands of miles are unexplored. Now what is contained in the interior part of the earth? Who can tell? If no one knows; then it cannot be affirmed that there is not there more water than is to be found on the surface. Of course it is rash to say that there is not a sufficiency to cover the whole surface of the globe according to the account of the sacred historian. Indeed Moses seems to intimate something of the existence of a central ocean, when he speaks of the fountains of the great deep being broken up, as well as of the windows of heaven being opened. That there was some terrible disruption of the earth at some remote period, is proved by many circumstances observable in its present state. And that he who created the world had power, in executing the awful purposes of his justice, to bring on it that ruin which has been described, is most obvious. There have been many enquiries as to the manner in which this tremendous event was accomplished, and many fanciful theories have been devised to explain it. There can certainly be no reasonable objection to sober enquiry on this or any other subject. After all however nothing can be proposed but ingenious conjectures. The inspired writer does not pretend to explain the matter, but ascribes the event to that power which, by an act of the will, brought the whole universe into existence. It was Almighty God who caused the deluge.

In the next place we are to examine the means by which pious Noah, and his children were preserved. We are informed that this was by an Ark, constructed according to the command given, and directions pointed out by the Almighty.

The subjects to be enquired into here are, 1. The materials of which the ark was constructed. 2. The model after which it was built. 3. Its capacity of containing the various ani-

mals said to have been preserved in it.

1. The materials of which the ark was composed are said to be gopher-wood and pitch or bitumen. What kind of wood this was, we know not. Some have called it cedar; others cypress, others osier.—It is not important that we should The substance however called bitumen is much better known. It is a natural production; much resembling pitch, but harder and more tenacious when exposed to air, and especially water, than that substance. It is known completely to exclude water, and that was doubtless the principal reason of its selection. When first taken from the earth it is soft, and hence is well adapted to the filling of chinks and crannies in vessels which it is desired should be water-tight. And it is known to abound in that region of the world where the ark was built.

2. The Ark was built somewhat resembling the hulk of a ship. It has generally been taken for granted that it was a simple oblong square. We do not know that this was the It may however be observed that the design of it was not for sailing, but simply floating on the surface of the waters under the superintendence and care of the Almighty. It was not necessary then that it should have the shape and the proportions of a ship. Capaciousness and security were the two great points to be regarded. About the beginning of the last century, Parker, as quoted by the learned Parkhurst, informs us, that "Peter Jansen a Dutch merchant had a vessel built precisely answering in its proportions to the ark of Noah, the length of it being 120 feet, the breadth 20, and the This was looked on as a fanatical vision, and while it was building, Jansen and his ship were made the subject of continual laughter, as much as Noah and his ark But afterwards it was found that ships built in could be. this fashion were, in time of peace, beyond all others most commodious for commerce, because they would hold a third part more, without requiring any more hands, and were found far better runners than any made before. Accordingly the name navis noachica is given by some to this sort of vessel." However this may be, there is no reasonable doubt but that the vessel was modelled according to the purposes for which it was intended.

3. But it has been objected, that the capacity of the vessel was not such as to contain pairs of all the animals upon the earth: and that Moses affirms that that took place which was

a physical impossibility. This objection when canvassed, will turn out to be a strong argument in favour of the Mosaic history. Ask a person ignorant of natural history, or even one conversant with this study, how large a vessel would be necessary to contain pairs of all the species of living ereatures, for which provision would be necessary in such an event as the deluge, and he would pretty certainly prescribe dimensions vastly too large for the necessities of the case. We would propose the question to our readers. Let them make

their conjectures, and bear them in remembrance.

We will now, guided by the light of natural history, examine the matter with some little precision. The demensions of the Ark according to Moses were, 300 cubits in length, fifty cubits in breadth, and thirty cubits in height. Now there were reckoned two cubits; the greater which was twenty-one inches, and the less which was eighteen. If we assume the latter as the standard, the Ark was 450 feet long, seventy-five broad, and forty-five high, exclusive of the roof; and the solid contents were at least 1,518,750 feet. But if we take the larger cubit as the standard, then the length of the ark will be 525 feet, the breadth $87\frac{1}{2}$, and the height $52\frac{1}{2}$; and the solid contents will be more than 2,411,718 feet. mense building was divided into three stories. In the lowest of these, there might easily be, according to the smallest measure, at least ninety stalls on each side fully large enough to accommodate oxen of the biggest size; making 180 stalls, with a very spacious aisle between them. Now there are not known more than one hundred and fifty or sixty species of quadrupeds. Of these not more than six or eight are larger than a horse; very few of equal size, and many much less. Indeed the majority of species are smaller than a sheep. The room for 120 oxen then would be amply sufficient for all the different species, leaving out those varieties which are produced by climate, and other circumstances. The remaining space would be quite large enough for the supernumerary pairs of clean beasts which were in the ark. The second story would have held provisions sufficient, according to the manner in which hay is usually packed and pressed, for all the animals which were in the ark: and if the carnivorous species were fed on animal food, there was according to the nicest calculation, space sufficient for as many sheep as all of this species could consume. But it is to be remembered that during the continuance of the deluge, the earth being covered with water, could not imbibe the rays of the sun, and of course the warmth of spring, and heat of summer could not have been felt: and besides, these animals must have been shut up in darkness, so that many of them were doubtless in a torpid state; and the rest would require less food than when sporting on the plain, or roaming in the desert. So that the difficulty of providing for the subsistence of these creatures ap-

pears greatly diminished.

If, as we have shown, there was sufficient room in the ark for all known species of quadrupeds on one story; little doubt can be entertained that on part of another, all the species of birds might be very well accommodated; and leave space quite sufficient for the abode of man. It would be too minute and tedious to enter into exact calculations here. Suffice it to observe farther, that the learned and pious Bishop Wilkins, one of the ablest mathematicians, and acutest philosophers of his day, made a calculation with the greatest precision, according to the data afforded by the scriptures and by natural history, the result of which was that the dimensions of the ark corresponded with the most admirable exactness to the necessities of the case. So that it would be impossible for the most acute mathematician, and the most learned natural historian, to have given a model better suited to the occasion than that which Moses had given.

Now let our readers recollect the limits which they would have designated for a vessel intended for the preservation of the race of man and of animals; and see how far they would have transcended all just bounds; let them recollect, that in the time of Moses ship building must have been in a very rude state; that mathematics and natural history could hardly have been known; and then ask, does not the whole story as told by Moses, come supported in such a way as to

defy all the assaults of infidelity?

It may be worth while to notice an incident here, to show how exactly our knowledge of nature supports the narrative of the Bible.—In recording the means adopted by Noah to ascertain the condition of the waters, the emission of a dove from the ark is mentioned; and its bringing in its mouth a sprig of olive. Now it is known that the olive will retain its green when immersed in water, for a longer period than the duration of the deluge; we are not therefore to be surprised at the mention of this incident. Upon the whole, this miraculous event comes to us authenticated by all sorts of evidence, which can establish the fact. The testimony of Moses —the tradition of all nations—the existence of rites to commemorate the fact, and of medals to represent it—the state of the earth as explored by the most skilful naturalists,—the origin of nations—the history of arts and laws—and the internal evidence afforded by the narrative itself. To which

it may be added that the cause assigned by the sacred historian is fully adequate to the effect; and the reason, furnishes an illustrious display of the glorious justice of almighty God.

The instruction which this history affords is salutary.

It teaches.

1. The deplorable effects of human depravity.

2. The awful judgments of heaven, warning us to avoid

the tremendous ruin which it is sure to bring.

3. The mercy of God towards those who fear him, exemplified in the preservation of Noah and his family.

ON THE CHRISTIAN DISCIPLINE.

[CONTINUED FROM PAGE 471.]

3. Of the Learners, the Hearers, the Baptized.

Our Lord's command is "Teach all nations;" or "Preach the gospel to every creature."—Restricting the general word creature to mankind, the command intends an invitation and call to all our rebellious race to cease opposition and become the willing subjects of his spiritual reign as King of Saints; and as subjects of His kingdom, partakers of the benefits of the covenant of grace. The call is universal; but as accepted and effectual, it must, in reason and in the nature of things, be understood with limitation. This limitation is not obscure in our Lord's address, "He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned:" and many are called; but few chosen.

Our intention is to enquire, who, out of all the called, ought to be admitted into the state of Discipline? In other words, who are the fit subjects of Christian Baptism? Remembering constantly as we proceed, that the Christian Discipline busies itself with our actual state in the present life; and that its means and ends, adapted to each other in all their respective and mutual relations, are also adapted to our ordinary con-

ceptions.

Discipline exists in fact by the use of its means. In regard of those, who cannot or will not avail of its means, the state of Christian Discipline cannot be said to have subsistence.—Hence,

"They, and they only, are suitable subjects of Christian Bap"tism, in regard of whom, there is sufficient assurance in hu"man judgment, that the state of discipline in the application
"and use of its means, so far as human faculty is concerned,
"WILL be duly maintained."

By human judgment is to be understood, a judgment, which comports with our ordinary faculties without reference to aught super-human, and formed on ordinary grounds. That such is the judgment to be exercised, is proved by the case of

Simon Magus baptized by Philip.

On the assurance that the state of discipline will be maintained, its means applied and used, do we rest the fitness of one to be admitted a disciple; and not on mysterious, inscrutable attainments. Such attainments, if thought to exist, are probably airy phantoms, the effects of disease or delusion.—Why demand professions of Faith, why of obedience, but as grounds of this assurance in such judgment? Are these professions the only, are they the best grounds in all cases?—May they not occasionally expose to mistake, as in the case of Simon Magus?—Professions are only evidence of facts, which, perhaps, may be otherwise and better proved: and the best evidence accessible should always be resorted to in determin-

ing the judgment.

But is not this making human instrumentality, and carnal means the sole consideration, and to the utter disparagement of grace and saving faith? To this we say no, -Grace and saving faith are not necessarily concomitants; nor even results of baptism in its largest sense; far less of the mere external baptism. It is premised, that the immanent acts of Deity are studiously avoided. "Secret things belong unto the Lord," We only concern with what is obviwhat is revealed to us. ously offered to our notice; with the means, which occupy the human faculties and human agency in subordinate instrumentality.—These means, in a sense human, if of divine appointment, are not carnal-Mere means have no efficacy. But we trust in the truth of the promise connected with the meansthe promise of him, who giveth efficacy to what are essentially his means, when used in faith .-- Paul may plant, and Apollos water without effect: for God only giveth the increase. But if Paul do not plant, if Apollos do not water; if they do not employ these means of divine appointment, where is the assurance of increase? It would be a contradiction in terms to assert, that there can be increase, and yet nothing to in-To a new creation out of nothing the true power is always adequate-but increase is not simply a new creation. It is a consequent, which may be predicated only of what is capable of growth or homogeneous increment. And in point of carnality—to indulge an abstract, speculative, metaphysical notion of being endowed with superior, but unfruitful. spiritual gifts, as the mere offspring of pride and vanity, we apprehend to be more carnal, than with humble reverence and submission to the revealed will of our God, to obey what he has commanded, to labour in the field, which he hath given us to cultivate, in the mode, and with the means of his ordaining; resting assured, that true to his promise, he will, in his own fit time, succeed our labours, faithfully exercised, with the early and the latter rain, with suitable increase and blessing.—We deem it too, more decent and pious to hold contented to the dependant stations assigned to us, and as humble instruments; than, presuming on spiritual distinction, with audacious purpose and bold front, to assume the prerogative of the majesty of heaven.—But to return from this digression to our more direct purpose.

Baptism, restricted to the exterior rite or sensible sign, being the act, which commences and institutes the state of discipline. is only to be once administered. To think otherwise would be absurd; because implying a contradiction. It would be affirming that the same act was the beginning and not the beginning of the state of discipleship. Moreover it represents whatever the state includes or contemplates. The engagement, which it implies, is to maintain the state of discipline or cause it to be maintained. It may thus admit a fitness relative, as well as personal. In personal fitness is implied the full extent of the engagement: in relative fitness, that the state of discipline is to be maintained in, at least, the application and use of its means consisting with human faculty.—Hence,

Baptism is to be administered, in consideration of fitness, personal or relative,—only to persons without the visible church, who never have been within its pale,—on the engagement of one, who may lawfully stipulate, and be in a capacity to perform.

The preceding rule or proposition, having respect to civil institutions, will apply to persons free and without the exclusive power of others, and, who are not so. By persons in the exclusive power of others would be understood, those, who are indefinitely so by the general laws of civil polity, as slaves or infants;—and not, those in power to a definite purpose, by special personal contrast, as apprentices.—Slaves and infants may not stipulate, and their performance may be restrained. Apprentices and persons rendering voluntary services are not, as such in power but to the definite purpose. So far as it is not affected or restrained by the definite power of the masters, their primary state remains.—Persons free and out of power are admitted to Baptism on their personal; the others on their relative fitness.—Infants are either free or slaves—the free in the exclusive power of their parents, or of guardians as in the

place of parents; slaves in the power of their owners. Those having exclusive power over them, only may stipulate for infants and slaves; and heads of households for their members.

Destitute of personal fitness may be considered, the infidel, the deaf to the gospel call, the despisers or neglecters of the means of grace and such like, because the requisite assurance is wanting: so too, one being and remaining an habitual liar, or a bad liver; because the assurance is wanting—and such persons are unable to make a credible profession of faith and obedience.

Endowed with personal fitness, because the assurance exists, and the profession of faith and obedience is credible, are engaging believers of the following classes, mentioned in the order in which the assurance advances from less to greater strength. Persons formerly bad livers, who have repented; persons always or of long continued good report for veracity, and a decent, orderly and good moral conduct, like Cornelius; and persons, who sustaining either of the two last mentioned characters are also poor. Motives more numerous and powerful and fewer hindrances are attached in the nature of things to the state of the poor than to that of others: and "to preach the gospel to the poor" is said to be Messiah's special office. Luke IV. 15.

Subjects of the Redeemer's kingdom, soldiers of the cross from principle and duty, from affection and interest will maintain and extend this kingdom. Faithful to their profession, it behoves, that for this purpose they exert every faculty, avail of every means, talent and circumstance granted or permitted them by and in the course of the Divine Providence.—The precept is to disciple all nations, to preach the gospel to every creature. It specifies no exception to the generality of its object. Our Lord was, in his new publication of the covenant of grace, to extend (not narrow) the application and beneficial effects of this covenant announced to Abraham. Hence, the Christian disciple, enlightened, and disposed as he ought to be, and attending to the histories of Abraham, of Joshua, and of Lydia, will judge it equally his duty and his right to see, that those whom Providence hath placed in his power, hath made dependant upon him, either in its general course, or by its special act, do with him serve the Lord; and to this end be introduced and admitted into a state of Christian discipline. Jos. xxiv. 15. Acts xvi. 14. 15. Gen. xvII. 12. 13. 24-27. And hence we say,

It is the privilege and duty of a church-member (meaning a baptized person not excluded from church privileges by its formal act) to introduce into the state of Christian discipline, the

soonest possible, whoever is in his or her exclusive power, and equally the right of such member to have the person, so in power, ADMITTED to Baptism.

In complying with the proposition we may repeat, "Heads of households have to engage on behalf of their members; Parents and Guardians for their children and Wards; Owners

for their slaves."

But here it may be asked, Shall an ingenous Father who makes no profession of Christianity, who never joins in the holy communion, although baptized in infancy, be permitted to present his offspring to Baptism? Yes, unless precluded by a regular act of the church, says the proposition. But will not this counteract the preceding general principle requiring assurance to maintain the state of discipline? It may; but the fault is not in either proposition: it is with those in authority, to whom the exercise of discipline belongs .- The unbeliever. the ignorant, the immoral, the neglecter of the means of grace is as unworthy of the privilege of baptism for himself or offspring, as he is of partaking of the Lord's supper. A church member to whom either of these would attach, ought to be suspended or excluded from church privileges according to the demerit of his case as recognized in scripture. It behoves the church to attend to the state of all its members, and apply its discipline accordingly. If this be done, the proper assurance will exist in regard of every person to whom the last pro-

position applies.

Persons, admitted members of the church by baptism on their relative fitness, are as members the objects and subjects of discipline according to their personal state. By the tenor of the engagement on their behalf, the discipline extends only to the application and use of its means occupying human faculty; to their recognition as members in the prayers of the church; to the preaching of the gospel and worship; and to the discipline public and private, so far as it may affect christian knowledge and an orderly christian life: so that when this planting and watering of human instrumentality (like that of Paul and Apollos) shall be proved by the proper fruit, to have been blessed and followed by the increase, which God giveth; they may have the benefits of the state of discipline in all its extent. And if on admission the individual be of mature age and otherwise deemed worthy, he or she should forthwith enjoy the full privileges of a member.—On the contrary when an individual thus admitted on relative fitness, exhibits a character inconsistent with education in the nurture and admonition of the Lord, by ignorance, negligence or positive misconduct, the discipline will be enforced as to the direct subject and the person stipulating according to the law of Christ.

Numerous objections on general principles may be urged we are aware, against what has been advanced on the requisite fitness of persons to be admitted by external baptism. the type, into the state of christian discipline, the appointed means to the intended end, the proto-type. Credible evidence of saving faith and regenerating grace personal to the subject may be thought indispensible. We think otherwise. Poor was the evidence of such faith and grace being personal to Simon Magus, and yet he must be presumed to have been duly baptized, as the contrary is no where asserted. In support of our thesis, "that a suitableness for admission may exist in the mere state by which an individual is related to others," we would notice, that even as to the person to whom baptism is to be administered, that kind of faith or belief necessary to sustain the subsistence of a state of discipline, the very belief (we think) of Simon Magus, is not an indispensible requisite. Exterior baptism is a good work. Good works are very proper in their due place. But Salvation is of grace, not of works. The promise is to the members of the church and their children. Acts 11. 32. 111. 23. Almighty power cannot be restrained, or infinite grace limited. God, who is able of stones, of inanimate matter, to raise up children unto Abraham (Matt. 111. 9.) must be able to raise up children unto him, of beings, whom he hath constituted with immortal souls, however recent the beginning of their existence, however short its duration-a day, an hour, or less .-Maturity of age or of understanding cannot then, on any principle of just analogy be an indispensible requisite to the person, to whom exterior baptism is to be administered.—We give to human instrumentality its proper value. To the divine energy, however, would we attribute whatever there is of honor or of efficacy attached to christian baptism-and not to human instrumentality or instruments, however proudly thought of. In thus thinking we doubt not of being directly opposed to very many.

It would readily have been admitted in the abstract, that the sooner any one, who may profit by it, is brought into a state of beneficial discipline, or any suitable plant into a state of beneficial culture, the better.—An admission in itself so reasonable will however, we doubt not, be refused to our specific use of it, by such as in talk seem to own, but in fact deny the utility of divine grace and energy to the subsistence of genuine and perfect christian discipleship. But it surely comports better with the course of Divine Providence, with the order

of the divine appointments, with the positive mandates of scripture, to admit into the state of christical discipline Infants, at their entrance into life, who, docile and yet little polluted by actual transgression, are declared fit to become subjects of the Kingdom, (Matt. xvIII. 5. 6.; xIX. 14.) having only one conversion, the conversion of grace to experience;—than adult and aged rebels, who to become fit subjects of the kingdom, have not only this conversion to experience; but in order to this, have also and further to be converted and become as tittle children of nature, that they may become the children of grace. Matt. xvIII. 3. For the mind of the Lord concerning the withholding of means, or impeding their use, consult the entire chapter referred to; but especially compare Exek, xxXIII. 4. 5. 6. with Matt. xvIII. 2. 5. 6. 10. and xIX. 13. 14.

Considering the universality of the precept, and the extensiveness of its application, as well as the state of the bond-servants bought with money by the church-member under the old testament dispensation, it will be no far fetched stretch, no forced analogy that leads us to think, that in the more extensive and benign dispensation of the gospel, servants in the exclusive power of christian disciples, are continued to be recognized with undiminished privileges by him who is no re-

specter of persons .- Reason confirms this.

In the admission of persons on relative fitness, there is not, nor should there be, any distinction between the young and the old, the bond and the free, the ingenuous infant and the slave: for on the faith alone of the person, who engages, rests the assurance that the state of discipline will be maintained.—What is personally faulty in the subject will, on his admission, be met

by the discipline.

But a believing slave of mature age does not like the society to which his master is attached: Shall his conscience be forced? No! It cannot were the attempt made. But although the master will and must leave his slave to chuse his own opinion in the end, he should be satisfied that the slave is essentially of Christ—be he of any other subordinate name Paul. Apollos or Cephas, (I. Cor. 1. 12.) or not. He may then yield to what is convenient. But to be assured that he learns Christ, the master on whom an awful responsibility rests, should furnish him with the means; and as the best evidence of this the slave should in kindness be brought to wait upon the worship and preaching where his master attends—And thus, treated as more than a servant, as a brother; he will have a faculty of judging reasonably on the difference between himself and his master. The master has a perfect right to exact from his slave that christian conduct and deportment becoming his condition:

and if conscious of his duties and rights will with like firmness and fortitude, act after the example of Joshua, who engaged

for his house as well as himself to serve the Lord.

A numerous and very respectable denomination of Christians, who from attention to the spirituality and holy ends of christianity, have been led into habits of abstraction and to discard the use of sensible signs from their observances, will judge us to have placed too great weight on exterior baptism. We would ask them, if they do not observe in another form, to the same end, a conduct or overt proceeding to assure discipline, and which they deem equivalent—but which even on their own principles may be less fit, than what we deem the scriptural mode as previously stated.—Human art and science may indeed be attained without any Indenture, any formal stipulations, between teacher and learner; but rare are the The general course is otherwise. So too, Salvation, the beneficial end of discipline, may be attained without any formal covenant engagements; but as in the other, so in this, such is not the general course. Would it then be wise in beings constituted as we are, connected intimately with material objects, to act in opposition to the general course of Providence as to this particular matter, so frequently and clearly declared by the Almighty in his word and in his works. We might shew the benefits to result in the nature of things, from pursuing the mode, which we have suggested, as authorized to institute and manifest the commencement of a state of discipline. But admonished to hasten to a conclusion we forbear.

Another class, who discourse not a little of the spiritual and intellectual concerns of christianity, give, however, to exterior baptism the most important consideration. Not only so; but by an incident in the mode, and the restriction of its subjects, do they chuse to be distinguished from all others, who profess the christian name; a name, which in fact, if not in words, they exclusively appropriate to themselves. According to this class, our Lord by the precept in his last address, authorizing and commanding his disciples to extend his spiritual reign, directs their attention singly and exclusively to the one circumstance of the washing with water of the body, the flesh, the earthy parts of his future subjects, by immersion alone, and not otherwise. And they become subjects not on his grace, but on their individual merit; a part of which merit consists in their maturity of age. Whether a construction so unworthy of the subject, and the occasion, so beneath the dignity of the person commanding, be supported by the spirit or words of the precept, by reason or analogy, or by any just

rule of construction others may decide.—So opposed is it to all our notions of what is right and fit, to the predictions of the entire dominion of our Saviour, even before time shall cease, that it would be impious in us to attempt the discussion.—We would not, however, be understood as intending blame towards those who are honestly of a different opinion: and many such there are.—The source of the mistake is common to them with most others. It rests in the narrow meaning assigned to the word baptizing. Confined to a sensible act, the only questions have been, How is this act to be performed? or, who are its subjects?—Never—What is its moral and spiritual purpose and end, what its relation to the entire scheme of salvation? Hence as is usual with frail and carnal man, what was least important engaged most his attention: and in proportion to the little importance of the subject was the keenness of the controversy excited. So too, the fatal results and animosity exemplified in the inhuman practice of duelling most frequently originated in the most trivial circumstances; seldom in any grave or weighty cause of difference. We mention this to excite attention to poor human nature; and its general course of proceeding, when not under the guidance of superior wisdom.

Our construction of the phrase in "the name of" is unusual, so far as we know; and may therefore be controverted. It is generally thought to mean an invocation. We admit that it may imply a recognition of authority; but affirm that in the passage under consideration it cannot intend an invocation. In a transaction between man and man, there may be an invocation of the Deity to be present to witness their engagements. But this is a transaction with the Deity in itself recognizing his presence and attributes .- The structure of the sentence forbids its being considered an invocation—it is related to the subjects and not to the agents, who should be the parties invoking. And, if we are right, the phrase avoids all cause for being assimilated with the heathenish incantations exemplified in one of Virgil's eclogues.—The words "I baptize thee" &c. are commonly understood to indicate the exterior act then performing, and which the act itself better announces than any set of Greek or English words, however distinctly and forcibly uttered .- But we adhere to our exposition.

We think that the state of slaves is a casus omissus in the standard of the Presbyterian Church in these United States, which we thus account for. That standard was taken from the one previously adopted, by the very learned and pious Assembly of Divines at Westminster.—The state of slavery, not existing at the time in Great Britain, was wholly unnoticed by that reverend body, so capable of deciding how it was

interested in the administration of Baptism. The Presbyterian Church with us in great wisdom adopting this excellent standard, the best, as we think, ever presented to the Christian world, made only such alterations in it as were demanded by the public polity of their country, without recurring to merely personal relations. Accordingly the state of slaves, and much of a state of infants existing here, that did not and does not exist in Great Britain, has also passed without their notice. Extending our views to the state of slaves produces the seeming variance between what we have advanced, and that standard, to which after mature consideration, we adhere in omnibus.—The variance, if any, will be found in form—in the words—not in fact or effect, as exemplified in the practice

of its bishops, the most attentive to discipline.

We must now close our remarks, extended beyond what we contemplated at their commencement. It is not allowed us by peculiar circumstances, to revise and condense them. have regard to our own limited capacity; to the circumscribed bounds of a periodical publication; and to the patience of its readers .- We desired to inhale the spirit of scripture without resting on the letter; and as humble instruments, from being excited ourselves, to excite others to bestow some attention on what was most important in a holy ordinance. Earnest to conform to the Divine intention, we trust it has not been departed from, in our regarding means for the sake of their ends; and in not imitating others, who attribute to mere sensible circumstances an importance not bestowed on the purposes and ends, for which the holy ordinance of baptism was insti-Truth, not controversy, we cordially cherish: and if we have fallen into errour, should any have the charity to correct us, we will with gratitude receive lessons which truth and reason may with this view in candour impart: and in the mean time pray that the writers in the Magazine, its readers, and all others may be brought to the saving knowledge of the truth as it is in him, to elucidate whose discipline in the present state, was begun the discussion now terminated.

S. L. S.

For the Virginia Evangelical and Literary Magazine.
THE IMPORTANCE OF CORRECT KNOWLEDGE,
AND THE INFLUENCE OF ERROR.

To know the living and the true God, and Jesus Christ whom he has sent, is life eternal, is the joy and happiness of every christian. For the purpose of acquiring this knowledge,

he is invited to turn his attention to the works of creation, to the dispensations of providence, and especially to the cross of While the heavens declare the glory of God, and the changes which diversify our life often furnish intimations of his pleasure, it is in the plan of redemption we are to expect that knowledge, which shall constitute the principles of divine life in the soul. This knowledge, in answering this purpose. must be acquired in a certain order; at least it must produce its effects in this order. With the justice of God we must be first acquainted; and by the operation of this, be prepared for the knowledge of mercy. Justice arraigns us, as criminals, before the tribunal of God, as our Judge; Mercy delivers us from these charges, and leads, with the disposition of children, to God, as our Father. By producing in the mind genuine convictions of guilt and misery, the knowledge of justice strips us of our pride, throws us prostrate in the dust, and points to the regions of despair; the knowledge of mercy will clothe us with humility, inspire us with filial confidence, and direct our hopes to the skies. If this order be reversed, and we attempt to learn the nature of mercy without the impressions of justice, the attempt will be utterly in vain. We may, indeed. learn to speak of mercy, as the blind man does of light and colours; but, like him, it will be without any correct idea of its nature. It is justice that opens the eye of the mind to behold the real character and beauty of mercy. Without genuine convictions of our guilt we can have no conception of our need of this divine perfection.

In acquiring a knowledge of any other science, we are very sensible of the great advantage of order. In vain does the pupil attempt to read, until he has learned the letters. In vain does the mathematician think of making proficiency till he is well acquainted with the first principles of the science: so there are letters, there are first principles in religion, which must be known in order to "go on to perfection." We ought not, indeed, to be satisfied with first principles, yet without them we can make no proficiency. Such are those impressions produced by a correct knowledge of the justice of God, respecting our guilt and helpless condition. If the pupil in arithmatic should fall into the error that twice two make five, it is obvious that this mistake would extend its influence to all his calculations involving these numbers: all such calculations would be erroneous. If we, in like manner, should commence our religious progress, with an erroneous impression respecting the guilt and danger of our sins; if we should believe that we are less criminal than we really are, in the same proportion the value of mercy would, in our estimation, be diminished.

We would calculate its value, by the degree of guilt from which The love of God, in sending his it is intended to deliver us. Son to be our Saviour; the life and sufferings of the Saviour would be involved in the same consequence: we should estimate their importance by the views we had of our own criminality. That ignorance which hides from our view the guilt and baseness of sin, would, at the same time, and in the same proportion, conceal from our view the character and sufferings of Christ, the infinite excellence of the love, the mercy and long suffering of God. This practical error respecting our guilt, would also measure the degree of gratitude and love to which, in our apprehension, the great and blessed God, and the Lord Jesus Christ are entitled; it would measure the repentance we should cherish, and the watchfulness with which we should guard against sin; it would paralyze the soul in its supplications for pardon, and damp all the holy fervours of de-Thus the glories of the cross would be shrouded in darkness, and the work of redemption would appear, scarcely to exceed the atchievements of angels, or even of man! Less interesting will be the tragical scenes of Gethsemane and Calvery; and less precious the Saviour who passed through those Less dreaded will be the divine displeasure, and less valued the blood which shields from that displeasure. Like a corroding canker it destroys the root of every pious emotion, and strips the soul of all the "fruits of the Spirit."

This pernicious, this radical error will extend its baleful influence to all those feelings, in which we realize our connection with the invisible world. The joys of heaven will consist, in part, at least, in seeing God, in beholding the Saviour as he is —that is, in acquiring a more accurate and perfect knowledge of the divine character than it is possible, in the present state, for us to obtain—in beholding the infinite glory and excellence of divine love and mercy, reflected from the thousand times ten thousand souls redeemed by the blood of Christ, constantly unfolding to our view. These prospects should inspire our hearts with the most ardent desires, with the most animating hopes. But how languid will be those desires, how feeble those hopes. which point the soul to those perfections as their object, which we have been acustomed to consider of such little importance! In proportion to our desires and our hopes, will be the exertions we employ to secure that happiness. If our hopes and desires be cold and feeble, few and spiritless will be our exertions. Heaven will possess attractions but little, if at all, superior to the world. Heaven is future and invisible; the world is present and visible. Satan need exert but half his strength in

leading such a christian from the path of duty.

The misery of the finally impenitent will be in proportion to their guilt; by consequence, the more we contrive to diminish that guilt in our apprehension, the less will we fear that misery; and the less we fear it, the less will be our solicitude, and the fewer will be our exertions to escape it. Heaven will thus be stript of its glories, and hell of its horrors, and both will be alike disregarded for the sake of crimi-

nal indulgence.

Let a correct knowledge of sin be acquired; let the heart be impressed with genuine convictions of guilt; let justice dart her lightnings into the soul, and instantly the whole scene is changed. "Sin revives," and becomes "exceeding Mercy appears infinitely amiable and desirable. Heaven appears with new glories, and hell with new horrors. The soul, animated with new hopes and desires, impelled with new fears, now presses forward. Piety, springing from a vital root now flourishes, bearing fruit unto holiness; and the end will be everlasting life.

N. S.

AN EXCURSION INTO THE COUNTRY.

That season, which we with great propriety denominate the Fall, is the pleasantest part of the year. The sudden, and often violent changes of weather in the Spring; the debility, and the sense of lassitude produced by the approach of heat; the long season in May; and various other discomforting circumstances, overpower our poetical associations; and render this portion of time, on the whole, rather sombre than gay. On the contrary, the pure sky, the mild sun, the bracing air of our October and November, make existence more joyful. The feeling of returning strength, after the dissolving heats of Summer, the more vigorous stroke of the pulse, the more elastic step, the encreased power of bearing fatigue, render Autumn the most agreeable time for an excursion. Besides, the aspect of vegetable and animal nature is by no means unlovely in this season. Nothing can be conceived more gay and lively than the appearance of our forests. Green, and red, and yellow in all their possible varieties are intermingled; and in the brightness of our sun, present a very animating picture to the eye; while the cattle, not now meagre, and half starved, and bony, and gaunt, as is too commonly the case in the spring; but fat and full fed, and joyous, are seen either gamboling in pastures, or bounding like droves of buffaloes, through the woods.

In this delightful season, I set out from Richmond to make an excursion of some distance into the country; determined to make the most that I could of my temporary emancipation from a laborious and confining employment. And here I will confess that although what is called nature interests and delights me much; man interests and engages me more. With him I associate the relations of domestic and social life; the various ideas included in the terms country and church; and the transcendently glorious and awful realities of eternity. On man, then, wherever I go, my observation is principally directed;

Homo sum; et nil humanum a me alienum puto. I am an American, and nothing that concerns a fellow citizen is uninteresting to me; I am a Virginian, and all that belongs to my native state, has a powerful hold on my heart;

I am a christian, and every man is my brother.

After these prefatory remarks, it is time to announce my purpose in this communication. It is simply this; to afford amusement or edification as the case may be, to the readers of the Magazine, by a narrative of occurrences in their order; and some detail of observations made on them, or suggested

by them.

To begin then in the true stile of a journalist; it was on the second day of October 1818, that as was said, I set out from the good city of Richmond on the tour, of which some account is now to be given. I was alone, and therefore cannot amuse the reader with the character of a companion. And my means of conveyance were so much like those in very ordinary use, that it is hardly worth while to describe them. Were I, however, writing a book of travels, I could wish my readers to know that I could with the greatest ease in the world, make at least half a dozen pages, and if the lines should be scabbarded, twice that number out of this subject. But this by the way. It was not very long after I got clear of the crowd of waggons, and market carts, and passengers that throng the road to our metropolis, that I observed a number of horses tied or, as some of our countrymen would say hung, to bushes, branches of trees, and corners of the fences; and many men and boys moving about with considerable animation. On a nearer approach, I discovered some playing at marbles, others pitching dollars, and a few looking on at these amusements. A loud noise in a house, which stood near the road, attracted my attention. A small room planked up at one end of the porch, with a bottle and decanter in the little window facing the road, afforded sure evidence that this was a tippling house. Upon the noise subsiding, I

heard the voice of a drunken man attempting to sing; and from the words, flowing bowl, jolly boys, bumper, &c. pronounced with more than usual animation, it was easy to understand that it was a drinking song that was sung. At the conclusion of every stanza, the performer offered his comments on the words of the song; and these produced the noisy merriment which drew my attention. The countenances of most that I noticed proved that the bowl had circulated freely. The faces of the old men were of a copper-red, intermingled with silvery spots, much resembling the full moon seen dimly through the smoke in an Indian-summer; and those of the young, seemed, as though, in childish foolery, they had been dyed in Pokeberry juice. "What have these people assembled here for?" said I to a boy who passed near me. "It is a muster sir"—replied he. "And what do they muster for?" "What for?-Why to learn to fight; and whip the British, and the French, and every body else." . " Aye! and how do they learn that?" "Why by mustering to be sure," said he, with a look of suspicious surprize. I passed on without reply; but not without serious and even painful reflections on this ex-What is the value of the military knowledge acquired under our militia system, I am not able to say. who had experience in the late war, are able to decide. Ought it not to be of great worth, and even of urgent necessity, nay, an advantage to be obtained in no other way, to compensate the country for the habits which are either acquired or strengthened on the muster ground? Do not the young in these scenes, grow familiar with vice; do they not lose that horror which drunkenness when first seen, always inspires; and here commence that career which brings so many to ruin? Let those whose concern it is, look to these things. Doubtless it is high time for all who can do any thing for their country, to put forth their best exertions for the discountenance, and suppression of this evil. "Whiskey says, my name is Legion"; and every barrel of it, may be regarded as a distinct demon, plotting the ruin of men.

It will be understood, by those acquainted with Virginia, that it was on Saturday when I commenced my journey. Musters, in the country, are generally held on Saturday, as

if a suitable preparation for the Sabbath!

On the next morning I arose very early and rode thirty-five miles, (a very long sabbath day's journey I confess) before I came to any place where public worship was held. I passed by one old church; but it was silent and solitary. In general, it seems that the people in Virginia have the opportunity of attending divine service no oftener than once or

twice in a month,—many not so frequently. These vacant sabbaths are employed by some in visiting and feasting, by others, in alternately walking over their farms, and dozing over the newspapers; and sometimes, though it is hoped rarely, at neighbouring tippling houses: while the children white and black, are roaming the woods hunting in their several seasons, birds-nests, nuts, hares, and partridges. Far be it from me to say that this is universal; but it prevails to such extent as to justify the notice which is taken of the practice, and the sorrow which one cannot help expressing.

But to pursue my narrative: about one o'clock, I arrived at a place of worship, where was a vast assemblage of people -more, by many, than the house could contain. The congregation within were decent, attentive, I may say solemn. The sacrament of the Lord's supper was administered in the admirably simple, appropriate, primitive manner, observed by the Presbyterians. The communicants belonged to several denominations; and seemed on the occasion to forget their little differences, and in the spirit of brotherly love to surround the table of their common Lord. It was a goodly sight. As I looked on, I caught the contagion of their feelings; and felt my heart expand with the kindliest emotions. Yet there were circumstances exceedingly uncomfortable, mingled with these delightful ones. The part of the congregation out of doors, (and there were many who might have been within) often talked, and sometimes even laughed so loud, as to be distinctly heard by those who wished to give all attention to the solemnities of the occasion. This struck me very painfully. It seemed ungenerous and anti-Virginian. thus unnecessarily and heedlessly to interrupt the devotion of others, and inflict a wound on their feelings. It had a show of impiety, which always offends the best principles of our nature. And I will add, it is injurious to the best interests of our country. The institutions of religion, when duly regarded, have a humanizing, a purifying, a powerfully moral influence, which renders them respectable in the eyes of an intelligent patriot, as well as sacred in the estimation of a devout christian.

On the ensuing day, what is called the monthly concert of prayer was held. A very respectable congregation assembled on this occasion; and the time passed most delightfully. Those of my readers who are ignorant of it, ought to know that the afternoon of the first Monday in every month, is set apart by Christians, in Europe, Asia, Africa, and America, interested in the missionary cause, as a season of prayer for the divine blessing on the exertions now making to evangelize the world.

It is an object calculated to dilate the heart, and enkindle the loftiest and holiest feelings. It is the prosperity of the one, indivisible, universal church of the Lord Jesus Christ, that here engages the understanding and the heart; a theme which rises beyond the conceptions of the most vigorous mind, or the compass of the boldest imagination. And, as, when from the towering height of a mountain, one views a boundless champaign, the little hills vanish from the view, and all appears a smooth unbroken plain; so from the moral elevation to which, on these occasions, one is raised, the little differences which separate Christians, disappear, and, while prophecy throws its light on the scene that opens, and expands before the beholder, he sees the Church rising in all her glory, "clear as the sun, fair as the moon, and terrible as an army with banners." All parts of the glorious kingdom of the Lord Jesus, appear united in one harmonious whole. The voice of love, and sounds of joy seem to be wafted on every gale; the rose of Sharon spreads its fragrance along every valley; the river of God fertilizes every clime; every desert buds and blossoms as the rose; the King of saints is seen in his triumphant chariot going from conquest to conquest; his train continually encreasing, until this earth, so long alienated from God, enlightened, regenerated, redeemed, rolls the rapturous hosanna to high heaven. -- On this occasion, there was a communion, not only with brethren then present, but with the widely scattered members of the church missionary, which every one felt to be both delightful and salutary.

While on this part of my journey, I met some of the most delightful specimens that I have seen of the pure unsophisticated, old Virginia character—Persons enjoying a green old age, unpolluted by the growing luxury of the age, uncontaminated by the pestilence of speculation, unpossessed by the demon of Whiskey. I shall take some opportunity before long to attempt a sketch of this character. It will be necessary to do it soon, for the race is rapidly becoming extinct. A few more years of speculation, and shaving will destroy the species.

On the 7th of October I arrived in the town of Lynchburg, after an absence from it of nearly three years. I was astonished at the changes which, during this period, had been made. New streets opened, new buildings erected, bustle and activity in every direction, showed it to be a place of considerable and growing importance. The business part of the town lies at the foot of a hill, along the margin of the river, quite convenient to the boat-navigation; and when the improvements, now begun, shall have been completed, it will be neat, agreeable, and sufficiently handsome. At a little distance from the

river the ground is broken into hills, which afford various pleasant and almost picturesque prospects to the beholder. On these hills, quite decent houses for family residence are rising up with great rapidity. There are three very comfortable brick churches in Lynchburg. Whether the people are wise enough to attend worship regularly, in ordinary times, I had not the means to determine. All that I can say is, that two or three sermons were preached every day while I was there, and heard by great numbers.

The Presbytery of Hanover met in Lynchburg, the day after my arrival. I think that I have never attended any meeting with more pleasure. Perfect harmony reigned in the whole body; the same spirit seemed to be breathed into every member; and even when differences of opinion arose, those men seemed to differ with much more cordiality and kindness

than are manifest in the agreement of many.

An aged clergyman, who attended this meeting, particularly engaged my attention, and I may even say fascinated me. He had, in his manner, nothing austere, nor reserved; but seemed accessible and communicative to every one. All stiffness of etiquette, all doctorial dignity are perfectly foreign to his nature and habits. Every thing about him is plain, simple and unaffected. The tones of his voice are more expressive of cordiality, and perfect good will, than any that I have ever heard. His eye expresses the deepest tenderness. whole cast of his countenance indicates strong intelligence. His perceptions are quick and clear, and his imagination ever ready to kindle into a blaze. It is impossible to hear him speak without being convinced of his absolute sincerity. His style is like himself, perfectly plain and unadorned. He never uses any but common words, put together in their most natural order, and in sentences usually very short. But as these words express the conceptions of a strong original thinker, and the feelings of a most affectionate and tender heart, they seize and enchain the attention and subdue the hearts of his hearers. His preaching is in the tone, and style, and whole manner of animated conversation, except when occasionally he is borne away by his feelings, and speaks too loud for his own ease or the comfort of his audience. In fact this is the only thing that I could censure in his manner of preaching. On the whole, he comes near, in many respects, to my idea of an Orator-And he more than ever has convinced me that simplicity is one of the highest attributes of true eloquence. Involved sentences, unusual expressions, the fragments of splendid metaphors broken and mixed together in dazzling confusion, are, since I have seen this venerable preacher, more disgusting than before.

In private conversation the Rev. Mr. ***** is as pleasant, as in the pulpit he is edifying. He has a very considerable store of anecdotes; relates them in the most natural manner; and generally brings them to bear on some point of utility, so as to afford instruction, and make it delightful. In younger life he was a man of pleasure, and mixed much with the gay world. His observations on men and things then, have great truth and pungency. I was gratified to hear such a man as he is, bear a most solemn testimony against the daily, even though moderate, use of spirituous liquors. It was his declaration that, according to his experience, this practice had produced greater trouble in the church, and created more scandals than all other sources of evil combined. It occurred to me at the time, that if the money which professors of religion in this country annually expend in this way, were employed in raising and supporting missionaries, and sending out the Bible, our nation at once would leap beyond all others in the race of Christian charity, and the liberality and zeal of American christians would resound through all the kindreds and tribes of the earth.

From Lynchburg I took my departure in excellent company. for Staunton, anticipating a pleasant ride over the blue ridge. But very soon the clouds began to gather and sink down on the mountains—the rain descended in torrents, and roared down the vallies. It is a remarkable fact that when one has the prospect of a comfortable house, a blazing ingle, and a good bed at the end of a day's journey, such weather, instead of producing despondency, has the direct contrary effect. There were five or six in company, more than half of them ladies, and yet I have never seen people more cheerful.-By the way however I would never advise a traveller, who has ladies in company to attempt Robinson's gap, unless he has time to get clear of the mountains before night; or can make up his mind to encamp in the woods. If he is alone or accompanied only by two legged, unfeathered bipeds like himself, he need apprehend a want of nothing that kindness and hospitality can afford. But verbum sat.

There is something awfully solemn and sublime among the mountains in a stormy day. The roar of the winds, and the deafening clamour of the mountain torrents; the dark clouds which roll down the lofty precipices and suddenly involve the traveller in a night of mist, and then struck by the wind flit away; the summits of the mountains, one while shrouded in darkness as though the spirits of the storm were there holding their secret councils, or celebrating orgies not to be seen by mortal eyes, and then by some sudden gust laid bare.

with their naked crags frowning above you; thewhole field of vision sometimes limited to a circle of a few paces in diameter, and then opened so as to include vallies dressed in gay livery, and farms under every variety of aspect; one while the descent into a little vale, rendered gloomy by the over-shadowing pine and chusnut, and presently a steep ascent, from the top of which, one has through the opening clouds a glimpse of a pure blue sky and of a radiant sun. reminding him of the transient views which good men, in this vale of tears, have of the heavenly country to which they are journeying; -all these objects passing in rapid succession, and presenting as they glide before the eyes, the most lofty ideas, make the whole scene most perfectly interesting and impressive. The wild grandeur of the scenery, the majestic forms of nature, and even the elemental war which rages around, dilate the conceptions and enkindle the heart of the traveller. He almost identifies himself with the objects about him, and seems to partake of the attributes with which they are invested. If he is imbued with the spirit of fervent piety, he associates with these scenes, ideas of God his mighty maker, hears his voice in the storm, sees his chariots in the rolling clouds, regards the mighty winds as his messengers, and though drenched in rain, and fatigued with labour, finds his heart burning within him; and pauses, that on this great altar of nature, he may adore him who holds the winds in his fist, who has weighed the mountains with scales and the hills in a balance—who sitteth on the circle of the heavens, and sways his sceptre over all.

Having passed the mountains in safety, though not without much labour, and finding no public house, where we could be accommodated, we were constrained to try the hospitality of a private family, and had no reason to be sorry for the necessity. The household consisted of a father, mother, eight or ten children, and three or four domestics .-It was not easy to divine how they made out to pack themselves in the little house which they occupied-yet, every thing afforded to us was in excellent plain style, we were entertained with a cordiality which would have commended much coarser fare, and were stowed away most comfortably for the night. It was really curious and amusing to observe the tokens of household industry, and of attention to mental improvement, exhibited here. In one place you might see a large map suspended on the wall, and next to it a proportionably large bundle of hanks of yarn; here a book-case pretty well stored with useful books, and there a pile of counterpanes and bed-quilts; the frame of a fine print of a

distinguished American hero, served to hold up by its pressure, skeins of thread, or quills. Now, however, this curious intermixture might be regarded by some, the tout ensemble was altogether pleasant to me, because associated with ideas of industry, economy, simplicity of taste and feeling, and of that regard to the culture of the mind which ought to charac-

terise, and which ennobles a Virginia farmer.

And here I cannot but repeat an observation, that I have often made before, that considering the wealth of Virginians, and their natural endowments, it is wonderful that so few books should be found among them; or that they should have so little taste for reading. This remark applies particularly to the planters. To what cause soever it may be ascribed, I do not pretend to say, but as a general remark it is true, that farmers have more books about them than planters .--I have frequently been in houses belonging to the latter, and they quite men of substance, who usually sell from four to eight hogsheads of tobacco in a year, and on examination, have found no more books than might be bought at auction for a dollar and twenty-five cents. A Testament, Dilworth's Spelling Book, the Schoolmaster's Assistant, the Dream Book, and some small Story book, that I do not now remember, constituted a library, which I once examined, belonging to a man whose clear income was estimated at \$1000 per annum. It probably will be thought by many, that a planter who thrives in this way, knows quite enough; and if he can teach his children his own arts, that he will act the part of a very good parent. This might be so, if the sentiment were true, that to make money is all that becomes us as men, as citizens, as beings destined for eternity.

> O cives, cives! quærenda pecunia primum, Virtus post nummos,

was the ironical exclamation of the Roman satyrist. The sentiment before us, however, would convert it into a rule of morality rather rigid. Instead of making the pursuit of virtue the second object, it would make money the alpha and omega,

the all in all, of our existence.

This way of bringing in reflections at every turn will make, I fear, a dull story of my excursion into the country. But as I have no hairbreadth escapes to relate, no fearful nor romantic adventures to detail, but travelled gently and peaceably along, without apprehension, as is commonly the case in our happy country, I do not know what better I can do than record the thoughts suggested by the persons and objects that came in my way. But although I can narrate nothing

extraordinary of myself, I can tell of a feat that would do honor to the boldest cragsman that ever was celebrated in the Highlands of Scotland or among the rocks of Norway. Even auld Edie Ochiltree, from the stores of tradition could produce nothing comparable to it .- Some young gentlemen were lately on a visit to the natural bridge. One of them, a youth of extraordinary activity, determined to inscribe his name on the perpendicular rock which faces the chasm, and supports the arch, higher than any one had ever done be-It was found no difficult work to ascend to that height of ambition. But when this object was accomplished, the young adventurer found, as orators and poets often find it much more difficult to descend than to rise. Just the reverse of Virgil's facilis descensus Averni was true here. In short, going down was impossible. There was no alternative, but to fall and be crushed to pieces, or to climb to the top of the rock. In this most perilous situation, the hardy youth, undismayed by the terrors which surrounded him, resolved to make an attempt, which every one regarded as desperate. And while his companions looked on, with an anxiety which thrilled through all their limbs, expecting every moment to see him precipated on the rocks below, he pursued his way, suspended often by one hand on a projection of the limestone, while, with a knife in the other, he picked a place higher up, by which he could get firm hold. When it is recollected that the rock is almost always moist; that its projections often are loosened and fall; that the precipice is nearly three hundred feet high, and so nearly perpendicular, that a plumbline will descend from top to bottom, and scarcely touch, it is impossible to conceive of an undertaking of greater peril; nor of a higher order of resolution and presence of mind than that displayed on this occasion. The ascent required considerably more than an hour. The adventurer rose to the top with unabated vigour, and was hailed by his companions with a shout of joy .- But immediately a revulsion of his feelings succeeded, and he lay and panted on the earth, totally spent, and for a considerable time unable to rise. I understand that he ascribes his escape to a gracious interposition of providence, and gives this salutary caution, not to indulge the ambition of inscribing the name high on the rock, until one has well considered how he may descend with safety. Bold and successful a cragsman as he is, he is not at all disposed himself, to engage in a similar adventure, nor to recommend an imitation of it to others.

From the family where we were so comfortably entertained, and which we regarded as a very favourable specimen of the

*Cohees, we pursued our way, to the south of Lexington, down the delightful valley, lying between the North and South mountains. This whole country, consisting every where of small hills, and narrow vales, possessing a temperate climate, and a very fertile soil, abounding in copious springs, and bold rivulets, affords the finest field for the hand of taste that is opened any where in Virginia. Scarcely a tract of land can be found so small, that it does not afford a beautiful eminence for the site of a house, a fine southern slope for a garden, and a brook of water as pure as the dew of heaven. A neat, white, cottage-built house, surrounded with green trees, would present a lovely prospect to half a dozen different plantations, and would command one equally extensive. At present almost every house is placed near the spring; be that where it may. And sometimes the position is curious enough. In addition to this, it is remarkable that very few families pay any considerable attention to gardening. Yet such is the kindly nature of the soil; so well is it adapted to the produce of vegetables, and many of the most valuable fruits, that industry directed in this way, would meet with a most ample reward.

It is gratifying, however to be able to say, that the people in the valley afford many clear indications that the spirit of improvement is among them. That activity and economy for, which they have long deserved and received commendation, are producing their proper fruits. Wealth is flowing into the Valley. Agriculture is improving. A love of reading increases. And every thing indicates that the people will, in time, use the facilities afforded by nature, and make their country as delightful as the simple taste of a republican can desire it to be. The realizing of these hopes however, presupposes one thing, namely, that the present inhabitants, contented with their happy situation, will remain where they are. The spirit of emigration, may make sad havock of my speculations. They who are now doing well, may wish to do better, that is suddenly to grow rich; and may sell their pleasant farms to

An ingenious fellow traveller is at a loss for the origin of this word, and the corresponding feminine. It is this. The country west of the blue-ridge was first settled by Scotch Irish, as emigrants from the North of Ireland, are usually termed. The castern side of the mountains was peopled by a different race, having different manners and habits. They regarded each other with jealousy, and rarely met without coarse jokes and batter raillery; and often, it is said, there were fierce encounters among them. The eastlings were called Tuckahees, or Buckskins. The western men were nicknamed Cohees, because almost universally in telling what any one said they used the antiquated expression Quoth he, corruptly pronounced Quo'he, which was easily changed into Cohee.

to the spring house.

These same Dutchmen, however, although they have no no taste for architecture and ornamental gardening, hold fine large fat cattle, and rich meadows in great admiration. Wherever they settle, the condition of land, and of domestic animals is greatly improved. They add materially to the physical, if not to the intellectual resources of the country. Whether it is owing to them that the use of gypsum, as manure, is greatly increasing I know not. Whoever has given the impulse deserves to be regarded as a benefactor. That substance, on the soil in the Valley, seems to operate like a charm. Intelligent farmers in that country declare that they had rather give sixty or even seventy dollars per ton for the Plaister of Paris, than be at the expense of removing ordinary manure from the stable and cow-house, and spreading it on their lands.

The fact just stated, if there were no other, shows the importance of good roads and canals, connecting the eastern and western sections of the State. And no one who loves Virginia, can regard, without deep interest, the operations of the Board of Public Works, and the various measures of Internal Improvement now going on. After a slumber of nearly thirty years, our citizens are awake. Let them steadily pursue their purpose, and by means of our great navigable rivers, and other facilities, connect all parts of the country together; and then, at least, our people need not remove to the West, for any superior advantages held out by speculation in the lands of the

wilderness.

It deserves enquiry, however, whether it would not be wise to fix on one spot, as nearly central as possible, to which all parts should be united. France has her Paris, England her London, Maryland her Baltimore, Pennsylvania her Philadelphia, New-York her great commercial metropolis, from which, and to which, as with the heart in the animal frame, the stream of wealth continually flows, and returns. We greatly need one great city in our State, both for the extension of commerce, the promotion of domestic literature, the improvement of taste, and various other important purposes.

But, in these cogitations, we have wandered from the valley; and the of our readers will probably suspect, have our thoughts and affections fixed on the place from which this excursion commenced. The justice of the suspicion will not be denied. And the subject is adverted to, for the purpose of protesting against the local prejudices which have been cherished

among us; and, as is believed, have impeded the prosperity of the ancient dominion.

But to return from this digression .- The people of the Valley are imbued, some of them, at least, with something of the The diligent observer may perceive its indipuritan spirit. cations in many particulars. The old men and women possess an extensive and familiar acquaintance with the Bible, which has been exhibited as a characteristic of Puritanism. is really surprising to observe how prompt they are in quotation of scripture, and how ready in applying its precepts, and examples to the ordinary concerns of life. While the undiscriminating admirers of the fashionable novelist, would make this a subject of inextinguishable laughter, I cannot help wishing that some preachers that I have heard, had the knowledge of divinity which these old women have learned from the Bible and the Assembly's Catechism. The remark in the beginning of this paragraph, however, was suggested by a report which I heard; and as I have no reason to doubt the truth of it, my readers shall have it too.

Some people from beyond the Atlantic, it seems, have taken it into their heads that we republicans stand in very great need of amusements. And they have made a long and perilous voyage, (kind souls!) purely for the sake of showing us how we may spend our evenings in the most entertaining and diverting way imaginable. All that they ask in return is, that we should crowd, in as great numbers as possible, to the house prepared for the purpose, laugh at them, admire their horses, and give, each of us, a dollar per night, to manifest the sincerity of our good will! It is understood that these generous adventurers have been very well satisfied with the gratitude manifested in our principal towns; in one place the people having been thankful, and in very hard times too, to the amount of twenty-five or thirty thousand dollars!!—and in several others, in like proportion! If these men do not say, they have great reason to say, that however ungrateful republicans may be to great statesmen, and heroic soldiers, they are most generously grateful to foreign equestrians, rope-dances, and tumblers. Upon recollection, however, I believe that a natural citizen is among this corps of adventurers; at any rate the horses are natives. And it may be that our citizens have at length resolved to encourage indigenous talents of some sort!* But however this may be, these magnanimous gentry concluded that

^{*}Nors.—As the citizens of a certain town, after many abortive attempts, cannot erect an Academy for the education of youth—would it not be easy and expedient to endow an Institute for horses?

as the cits had treated them so genteelly, the country people would afford like substantial evidences of favour. And for this conclusion there was some reason, as numbers from the country flocked in, some from considerable distances to see these great sights, and to give as loud and efficient tokens of Accordingly it was resolved that approbation, as the rest. the circus should make a circuit through the country. veral villages, it was received with unbounded favour. More gratitude was manifested in these places, for the exhibitions of a few nights, than the people of a whole county are disposed to render to the State, for the blessings and protection of a whole year. At length, however, these itinerants came to a town beyond the blue-ridge. The County Court was sitting. Idle youth and servants received the intelligence of their arrival with great sensation. But some old puritanical fellows, who some how or other have been made magistrates, thought that it would be quite as well to keep the money to pay taxes, improve roads, &c. as to give it to horses; and began to enquire (the intolerable puritans!) whether these horses, and their attendants, were pursuing a lawful calling. They knew very well that the proper business of these animals is to draw ploughs, waggons, &c.; but they could find no law (let the next Legislature mind that!) for taking up strolling, idle. useless horses, and selling them for vagrants. These honest people, however, who do not approve of frolicking and dancing, even in men, were determined not to tolerate it in horses. And as, through the imperfection of the laws, they were unable to take hold on the animals, they decided that the men who waited on them, properly fell within the vagrant act. And, without any regard to the comfort of these admired quadrupeds, they would have, forthwith, executed the law on the attendant bipeds, had not a very speedy decampment of both horses and men prevented the purpose. It is said that the Circus, in its whole tour, never made such rapid progress. And it is affirmed that the horses were never thought to have performed better, than when they brought off their riders safe from the clutches of puritanical magistrates. The wonderful Poney was particularly distinguished.

TO BE CONTINUED.

The Dying Confession of Joseph Hare, one of the Mail Robbers, who was executed at Baltimore, 10th of Sept. 1818.

It may surprize many of our readers, that a catch penny pamphlet, as this manifestly is, should attract our notice, and occupy a conspicuous place in our Journal. But cheap coarse publications, like the present, are purchased with great avidity, are read with eager curiosity by multitudes, and are perhaps productive of much greater immediate effect, than the highest efforts of learning and philosophy. Small Tracts constitute, a great part of the reading of the age. They were first circulated in Europe with the view of undermining the faith, and corrupting the morals of the people. But these pestilent productions have been almost entirely displaced by others of a very different character. In this country, the system of distributing religious Tracts is very limited; and the circulation of a catch penny pamphlet is a rare occurrence. If the "dying confession of Joseph Hare," is an experiment, we fear that the result will afford encouragement to pursue the sordid occupation: for although published in all the newspapers, it very rapidly run to a second edition, and for any thing that we know has gone much farther. We fear that productions of this sort will do mischief; and for this reason have determined to take notice of this. At the same time it will afford us an opportunity of laying before the public some considerations on a subject of deep interest to the whole community.

Hare was born in Pennsylvania, as he says of a good family: but from early age was a wild ungoverned, graceless boy. notorious through his whole neighbourhood for rash, desperate adventures. When quite young, he went to Philadelphia, and thence worked his way with a sea captain to New Orleans. At that place he engaged, at once, in gambling and thieving. But apprehensive that he should become to well known, he. with his companions, whose names he has too much honour to mention, took to highway robbery. In the wilderness between Tennessee and New Orleans, they carried on their operations with great success, magnanimously refusing to shed blood, and generously sparing the poor. This auto-biographer affects to tell his story in a lively manner, and evidently aims to make it as entertaining as possible. He for instance, tells of a frightened traveller, who sighs over a bag of money about to be taken from him " as an old lady would sigh over a favourite daughter, if she expected a gentleman was about to run away with her and marry her." Truly this is a humourous and entertaining Dying Confession?—The fears of the poor

travellers, rifled of their all, with double triggered rifles cocked at their breasts, appear on recollection to afford much amusement; and in a lively way the confessor says of one, " he trembled worse than I do now under the gallows."-After having accumulated, as his share of the plunder, thirteen thousand dollars, Hare, and his chivalrous associates, returned to New-Orleans to enjoy themselves. Here, they soon lost all that had been gained, and then turned on the Spaniards. Hare felt some remorse at this way of life, but consoled himself with the recollection that he had been charitable to the poor as long as his money held out. In two months these heroes despoiled the Spaniards of \$26,700; and then repaired to Pensacola, again to enjoy themselves. Here, mixed with what Hare thought the best society, they spent five months in almost perpetual revelry, highly delighted with Spanish ladies. this part of the narrative, we find the following extraordinary sentences: "My pleasures I have seen, and my sorrows I don't think hard of. In three minutes from the time this book comes out, I shall see the golden city above, and my glorious maker, and I am glad to go now." From Pensacola, these desperadoes went to Baton Rouge, New-Orleans, Nashville, Knoxville; at which last place, Hare joined a drover on his way to Virginia. In Franklin county, he robbed the drover, was apprehended, tried, condemned, and sent to the Penitentiary for eight years. Here, he tells a ridiculous story about a white horse, which he supposed was intended to warn him to repent of his sins.—A very bad account is given of our The complaints are, that, the prison was so Penitentiary. guarded that there was no hope of escape; that the prisoners were kept close at work; and that food was very scanty and poor. Here, according to his account, he became very religious; had great comforts, and saw extraordinary visions; among others a beautiful damsel named Hosanna, who afforded him very pleasing assurances of future felicity. He had the name of the same lady engraved on a watch seal, which he wore for a time, and regarded with superstitious confidence.

After five years Hare was discharged for good conduct; and soon getting tired of work, he went to Canada, and practised highway robbery with as much spirit and success as before. One single traveller lost upwards of fourteen thousand dollars. The old opiate is used for his conscience; that of charity to the poor. At length he enlisted as a soldier; and after a few adventures in this new station of life, he deserted; and engaged in his old trade of thieving and robbery. Two years confinement in the state prison of Pennsylvania did not destroy this inveterate habit; and shortly after this second

discharge, he met with "an honourable thief," in connection with whom, and a young brother of his own, he perpetrated the crime for which he suffered. The particulars of this robbery need not be detailed. The criminal is reported to have displayed the utmost calmness and self-possession even while on the platform, and with immediate death before him. We have given this rapid sketch for the purpose of making the remarks which we have to offer perfectly intelligible. And,

1. We have to say that we are furnished with a deplorable instance of the effects of neglecting domestic discipline, and of unrestrained indulgence. Hare's father was a good easy man, who allowed his son to do just as he pleased; and thus the hapless youth, who seems to have had great natural endowments, was initiated into habits which fitted him for his daring

exploits as a highway robber.

2. The intermixture, with the record of grand villanies, of exhibitions of chivalrous courage, generosity, compassion, promptitude of invention, and other striking qualities, is calculated to enkindle in kindred bosoms, the same passions which impelled poor Hare to his ruin. It is true that the writer now and then insinuates a very just caution to his readers. But while a cold admonition will be passed unnoticed, the lively manner in which most daring robberies are related may make a deep impression on the minds of at least some readers. And here we must remark again on the spirit and animation with which the author relates his adventures. It reminded us frequently of the manner in which old men often tell the mischievous pranks of youth. Hare's story would afford a delightful evening's entertainment to a band of robbers in a Cave.

3. The perfect confidence with which the criminal met his fate; the sure hope of future happiness constantly expressed by him, viewed in connection with his whole history, created feelings of the most painful kind as we read the pamphlet. Far be it from us to assume the office of the Judge of the Universe, and to decide on the eternal condition of any one! But while we solemnly enter this disclaimer, we would be distinctly understood to affirm, that a man's hopes, afford no certain evidence of his future felicity. The question respecting our eternal state involves the determination of the Deity. what a just and holy God will do, is one thing; and what man hopes that He will do, is quite another thing. All that we know is, that he who repents and believes the Gospel shall be saved; and that the impenitent and unbelieving shall be condemned. But repentance produces its fruits, and faith purifies the heart: but to look into the heart, and search its hidden recesses, is the prerogative of God.

The visions of which the unhappy man speaks, were, beyond a doubt, mere imaginations, easily accounted for on the known principles of human nature. Yet, they seem to have been the principal ground of his confidence; and the supposed predictions of Hosanna were more relied on than the oracles of divine truth. This remark is founded on a comparison of the manner in which the confessing criminal relates his enormous offences, and that in which he expresses his future hopes. We have before noticed the lively way in which he tells of his robberies. Instead of the deep self-loathing, the shame, and horror, which ought to breathe in every word, and thus give the natural indications of true repentance, he aims to be humorous and witty. And on recollection of the voluptuous delights of Pensacola, he says, "My pleasures I have seen, and my sorrows I don't think hard of."-This is precisely the desperate language of hardened infidelity, driven to its last refuge; and, when cut off frem every future hope, forced to look back, and seek support in reminiscence of guilty pleasures, of the dearly purchased joys of sense. We have seen ideas so much like these in the writings of some popular modern authors, as to suspect plagiarism. At any rate, nothing can be more dissimilar to the language of repentance. Yet with these recollections of the joys of sense, the pleasant society of Spanish ladies, &c. he associates, the hopes of seeing "the golden city above!" We say nothing of Hare's future condition; but we protest against the Confession, as evidence of repentance; and on the promises of Hosanna as any foundation of hope. These remarks are made for the purpose of entering a solemn warning to those ministers of the gospel and pious persons in general, who visit prisoners in a state of condemnation. They take on themselves a delicate, a difficult, and an awful office. The objects of their charity are on the very confines of eternity, and just before the bar of God; and their confinement, their want of exercise, and above all the agitation of their minds, render them peculiarly exposed to those influences of the imagination, so apt to be mistaken for the operations of the Spirit, and for communications from above. At the same time, their situation renders it peculiarly necessary that the truth should be brought home to their consciences, and produce its proper effect on their hearts. It is mistaken kindness, when the minister of religion exerts his powers, principally to soothe the wretch, and inspire him with hope. Because, that hope which does not succeed a real change of principles, a renovation of heart, and a living faith, must in the end prove delusive .-And while it deceives the transgressor himself, its exhibitions

are calculated to have a powerful effect on the crowd which an execution is sure to collect. When they see a man, whose life has been a continual series of attrocious offences. after a few weeks confinement in a jail, going to the gallows with the utmost composure, and exulting on the cart, or the platform, in the highest confidence of hope, it may afford a powerful encouragement to the vicious to pursue their courses, and defer repentance to the last hour. We are persuaded that no little mischief has been done in this way. Heaven forbid that we should repress the charity which would visit and minister to the prisoner. But we would moderate untempered zeal, and suggest the cautions of christian prudence; we would give, as far as in our power, a salutary direction to the efforts of christian benevolence. For ourselves, when called on to dischsrge this duty, which has been but seldom, we have been so overwhelmed by a sense of the delicacy and difficulty, and tremendous responsibility of the undertaking, as to be almost disqualified for speaking or even thinking.

Keligious Intelligence.

TO BE CONTINUED.]

FOREIGN.

FRANCE.

The Protestant Churches in France, may well excite a deep interest among the members of the Presbytemian Church in particular, and Protestants in general. They descended from the Church of Geneva, and long held the pure doctrines and primitive discipline acknowledged by that Society For several successive generations their blood flowed freely in defence of " the faith once delivered to the saints," and the rights of conscience. Persecution kindled among them its hottest fires, and vented on them its fiercest rage. But they have suffered perhaps as much from the insidious influences of modern philosophy, as they ever have done from Popish intolerance. It is understood that many of them have polluted the purity and corrupted the simplicity of the gospel, by an intermixture of the dogmas of modern philosophy; and that their religion was nothing but Deism baptized. Still, however, there was light shining in a dark place. And at present there is reaon to hope that evangelical religion

is reviving among them. A Protestant Magazine, bearing the title of Archives du Christianisme, is published in monthly numbers in Paris. The following extract from the 7th No. is copied from the London Evangelical Magazine for September.]

The Reformed Church at Lourmarin, (department of Vaucluse) on the 17th of May last, celebrated the dedication of a newly erected temple. This solemnity had drawn together a great number of persons, among whom were Count de la Tour-du-Pin, Sub-Prefect of the department, Messieurs the Pastors of Orange and of La Motte, and the elders of the different churches, with a considerable number of Roman Catholics. The dedicatory sermon was preached by M. Lourde de la Place, President of the Consistorial Church, who excited the attention and feelings of his auditory, by the eloquence with which he enlarged on the principal ideas comprehended in Gen. xxviii. 17. 'This is the house of God.' One part of his discourse, which was delivered with an emotion that affected all his

numerous auditory, referred to the glorious epoch of the Reformation, of which the third centenary had been celebrated in the preceding year. The preacher naturally adverted to the true principles of toleration, and to that evangelical charity professed by the reformed; and he here traced, in a very affecting manner, the portrait of a true Chistian, worthy of that name, in every communion.

M. Joseph Augustus, a literary man and member of the Consistory, who gave us this account, adds, 'that independently of the good which has been and will be produced by this judicious and affecting discourse, M. Lourde de la Place has already received a very flattering reward of his zeal, in the commendations addressed to him after Divine service by M. the Sub-Prefect, who has since spontaneously promised to render to government an account of this religious fete, in order to rejoice the paternal heart of His Majesty, and to procure for us further tokens of his goodness.'

M. Aug. Morgues, pastor at Realville, animated by the pious desire of acquainting himself with the situation of his new flock, their sentiments, and their wants, has visited them in the different parts where they reside, at a considerable distance from each This branch of the Consistoother. rial Church of Negrepelisse is composed of 1400 individuals, and appears to have been much neglected, as M. Morgues has baptized children nine and even twelve years old, and has given his benediction to many marriages which were contracted before the civil officers: he has instructed and prepared for receiving the communion about 80 persons of both sexes, from the age of 20 to 75, and he has at present 140 catechumens under instruction. Every where the affectionate zeal and intelligence of this worthy pastor re-animates the devotion of the faithful, and procures him the best recompense to which a minister of Jesus Christ can in this world aspire.

During the exercise of his pastoral functions at Sauveterre, this pastor visited Osse, situated in the defiles of the Pyrences, seven leagues from

Spain, five from Oleron, four from the plains of Berne, and eleven from Sauveterre, which is the nearest reformed church. There are about four hundred Christians of the reformed communion, including 6 families at Oleron. They are nearly all shepherds: their simple and religious life forcibly recalls to our recollection the manners of the Hebrew patri-archs. They spend, for the most part, 6 months of the year with their flocks in the high mountains, like the shepherds of the Alps; during winter thay descend by the side of Agen and Bordeaux. The women, children, old men, several of whom carry on a little trade, remain at Osse. It is said that these shepherds generally know all the holy books by heart, that they are conversant in church history, and skilled in controversy. Such is their zeal, that, notwithstanding their poverty, in 1805 they raised at their own expense a new church upon the ruins of that ancient one which was destroyed at the fatal revocation of the Edict of Nantz. Tho' destitute of a pastor, they celebrate Divine service every Sunday by reading the word of God, which is followed by a sermon, the prayers of the liturgy, and singing their sacred hymns; the elder persons forming the young of both sexes to the knowledge of the Holy Scriptures or three times a year, at the ecclesiastical feasts, the nearest pastors (those of Sauveterre and Orthez) visit them to celebrate baptism, marriages, and the eucharist. The pastor who, actuated by an apostolical zeal, leaves for a short time his own flock to distribute to these good people the bread of life, is received by them as an angel from heaven. The inconveniences they must suffer for the want of a stated minister are easy to be conceived, and having made the request to government, there is no doubt but it will be granted.*

^{*} In a letter, in June last, from Mr. Pyt, one of the ministers lately persecuted at Geneva, and who has removed to Saverdun, is the following extraordinary piece of information— In the Pyrenean mountains, near the town where I live, there are about 3000

The Consistory of the Church of Uzes (Gard) has been half of it renewed. It has been necessary to replace M Vincent, deceased; M. d'Azemar, who, on account of his residence being so distant, has resigned; and M. Guiraud, who resigned on account of his infirmities. In lace of these have been elected Mess. J. P. Abauzid, de Lafon, and Baptiste Chastaignier.

The Section of Lussan, having formed a design to build a church, has applied for legal authority, which has not been refused. The faithful at Mountaren, animated by the same desire, are likewise occupied in obtaining means. At Blauzac, a section of the Church of St. Chaptes, near Uzes, have been collecting materials to build a church, for which they have

obtained permission.

What is not practicable to a pious and firm confidence in the Divine protection? These churches, not long since a prey to the fury of fanaticism and merciless plunder, are by degrees emerging from the distress in which they have been involved ever since July 1815 We cannot, indeed, restore to the widows, to the orphans, to the bereaved brothers, the objects which they so fondly cherished; nor the happiness which they enjoyed with each other; but we may gradually deliver them from the grievous ruins under which they have been buried since that period. The holy assemblies have never been attended with more devotion than of late: at Easter more than 1000 communicants presented themselves at the sacred table in the church of Uzes. The faithful of this church, as of the other churches of these parts, young and old, rich and poor, are more kind to each other since their common misfortune than they were before. Not-withstanding the losses they have suffered by extortions and pillages, which they were little able to sustain, the more wealthy have come to the succour of the numerous families of

Roman Catholics who have separated themselves from their church, sent away their priests, and do nothing else in their religious services than read the Bible:

artizans, manufacturers, &c. whom these disorders had deprived of all resources.

[Archives du Christianisme, No. 7.]

IRELAND.

From the Report of the Hibernian Society, just published, it appears that they have now under their patronage 392 schools, containing 32,516 children. We are scrry to see a balance still due to the Treasurer of 716l.

The following extracts from the correspondence appended to the Re. port will shew the virulent enmity of some of the priests against the gospel and the new system of education; and a remarkable instance of that victory, which the Bible obtains, notwithstanding, over popish ignorance and superstition.—

"As the different inspectors have been but a short time out, I have not yet learned whether the remote districts have felt the shock, which has made some of our schools in this country totter to their basis. You will perceive by what the Rev. J. Bmunicates, that the Sw-- school, kept by a very deserving master, has almost suffered extinction; and I have already mentioned the violent --- schools have had attack the Sfrom priest B-Our fine female school withered before his noxious breath; and from our male school there were many desertions: however, I am happy to announce that, even in this early stage of the campaign, when the enemy has had all the advantage of a preconceived, yet to us, unlooked for assault, he has no great cause for triumph. Last week our female school was reduced almost to a skeleton; and you cannot conceive how the ladies, who give their daily attendance, grieved and mourned over the desolation of the This week, however, witschool nessed an almost unhoped for revival; and this day every pupil has returned but two. All the boys, excepting three or four, have also returned to their school."

After several other instances of priestly hostility, the writer pro-

" This renewal of hostilities on the part of the Popish clergy may, no doubt in a degree, be attributed to the late Bull of their sovoreign pontiff against the Bible Societies; as it gave a pretext to indulge their irreconcilable enmity to the scriptures; which, from the progress of light in this country, would be now very unpopular without some such excuse. Never was the infallibility of a decision excathedra better supported by the event than that given in the bull of Pope Pius VII. It is, indeed, 'evi-It is, indeed, 'evident from experience, that the Holy Scriptures, when circulated in the vulgar tongue, have been highly prejudicial to the interests of their cause;' and never was that experience more abundant in this kingdom than of late. We have, however, the testimony of facts to prove, that were the whole hierarchy to unite, their combined efforts could not totally prevent the progress of civilization, and emancipation from Popish delusions, which have been so considerably advanced by the labours of the society.

"The labours of the society have opened a new and hitherto unthought of process for the pacification of this kingdom; which on trial has proved that, if allowed to proceed, it is calculated to do more for the attainment of the object, than any plan hitherto

devised."

OTAHEITE.

Further Particulars of the Progress of Christianity in the South Sea Islands may be gathered from the following Extracts, made from the public Letter of the Brethren, dated Eimeo, 2d July, 1817.

Since the date of our last, Christianity is become the professed religion not only of Tahiti and Eimes, but also

of all the Society Islands.

At a small island to the north of Tahiti, called Tetaroa, three places of worship have been lately erected. Tapua-manu has been professedly Christian for a good while. Huaheine, Raiatea, and Taba, have renounced Heathenism, and made a general pro-fession of Christianity. The people of Borabora, particularly two chiefs, Mai and Tefaaora, have distinguished themselves by their zeal in distroying the idols, demolishing the morais, and erecting places for the worship of the true God. And it appears by letters which we have lately received from Raiatea and Borabora, that the Boraborans have made converts of their neighbours of Marua. That island is the furthest to the westward of us in this group, and as no one of us was ever there, it was, as might have been expected, the last in renouncing Idolatry.

Some pleasing things have occurred in respect of the small islands to the eastward of us, called the Paumotu; these, viz, the inhabitants of Ana, Awara, the Paliseers, and numerous small islands in their neighbourhood, have been for many years past in the habit of visiting many Tahiti and the Society Islands, and many of them have been witnesses of the wonderful change which has taken place here. Some have attended school, and learned to read well, and obtain some acquaintance with the principles of Christianity, as contained in our Catechism: but they have all a remarkable attachment to their own islands, miserable as they are, and, in consequence of several of them having come hither and returned, for some years past, many of their countrymen have renounced Heathenism, and this will be the case shortly, through all these small is-lands which have intercourse with us and each other.

The state of things being such, we can say, with more propriety than some perhaps in our native country will be ready to allow, 'the harvest is truly great, but the labourers are few'—very few, and inadequate to so great a field of labour.

We are happy to say that the longexpected Idols, relinquished by Pomare, king of Otaheite, are at length arrived in London.]

AFRICA.

"I know that you will rejoice to hear that this day (Feb. 16, 1818,) the foundation of a church was laid. It is to be made of camel-thorn poles, and reeds, 40 feet long, 15 wide Adjoining will be a room, fifteen feet square, for a store-house for the Society's goods. All hands are now at work, and the Bootsuannas are much pleased that it is begun. It appears a large building compared with any other here at present; but we hope it will soon be too small to contain the numbers we long to see flocking to hear the word of life.

"A little experience-meeting was lately formed for the Bootsuannas, three or four of whom we entertain hopes of. Believe me, Sir, I had not felt such pleasure since I felt England as when hearing the simple tale related by these people. One of them said, that since he had heard the word of God he daily saw more of the vanity of dancing, and all the other foolish things in which he used to delight: he now desired to have nothing more to do with them, and wished that all the Bootsuannas would

"A young boy said he did not know what sort of heart others had, but he was sure that he had a very bad one: he wished, that as a person goes into a dirty house with a broom, and sweeps out all the dirt and filth, so he prayed that God would make his word a broom, to sweep all the filth out of his heart. He said, he was sure God is a gracious God, or he would not have borne with his sins so long, and now send his word to tell him how he might be saved.

come to hear the word of God, and

feel as he did.

"Another said, the Lord had shut his mouth that day, so that he could say nothing: but he desired to lie in the hands of the Lord, and to be led by him as a pack-ox is led by his master.

"Dear Sir, if the lovers of our Lord in England could have seen and heard these poor Bootsuannas, they would have thought they could never praise God enough, or do enough to promote his cause. I think their purses would have been so heavy against the next May meeting, that the plates would be insufficient to contain their thank offerings."

Mrs. Smith, in a letter dated Cape Town, 15th April, 1818, says, 'I have this moment received two letters, dated in February last, from our dear

brethren, Schmeling and Kitchingman, informing me that they are all well, Mrs. K. had been delivered of a son, and was doing well.

in a Postcript, 14th May, she adds, this week I received a letter from Griqua Town, and one from our dear brother Cupido, who is labouring among the Corannas, and not without a blessing. Mr. Anderson tells me that Mateebe (king of Lattakoo) says he will not suffer the Missionaries to leave him as long as he lives.

SPECIMEN OF HOTTENTOT PREACHING.

The Missionaries at Bethelsdorp, in their Journal for the year 1817, give us the following account of a sermon by Kruisman, a native preacher;

"In the evening, at Bethelsdorp, Kruisman, a converted Hottentot, preached from Isaiah, 1x. 18-20.-After speaking for a short time of the benefit of the natural sun to the earth and its inhabitants, he asked, 'What shall we do then, when the sun shall be no more our light by day, nor the moon by night? Will it be all darkness with us then? Oh, no! the Lord himself, who is the Creator of the natural sun, shall be unto us an everlasting light, and our God shall be our glory. What occasion then shall we have for the natural sun, when the Lord himself shall shine upon us? And not this alone, but it is also said, that all those who are saved to everlasting life, shall themselves shine as the brightness of the firmament, and as the stars for ever and ever. What occasion shall we have then for the natural sun and moon, when we shall even ourselves outshine them in brightness and glory? And not only that, but Jesus Christ also, the Sun of righteousness, shall shine upon us for evermore. God and the Lamb shall be the light of the holy city in which the righteous shall dwell for ever.' Before the conclusion, he ask. ed, But who shall go to this heavenly and celestial city? I can assure you, none shall go and live with the Lamb of God for ever, but those who follow him here on earth; but I am afraid there are many at Bethelsdorp who shall never see this city, unless

a great alteration takes place in them. This Bethelsdorp is so much spoken of all over the world, and such praise is given to it, but let people come here and see you; they would be as-tonished, and would say, Surely these are not the people of whom we have heard so much, otherwise we have been completely deceived. We see almost nothing here now of the great and wonderful things of which we heard so much before; and that is alone through your idleness, through your unbelief, your stiffness of heart, and neglect of what has been a thousand times told us. Oh, you hardened people! how long will you continue in your sins? The devil, as a roaring lion, goes about seeking whom he can find, and finds in too many of us an easy prey. This lion comes so sly and deceitful about us, so that before we are aware, he comes and throws one sheep out of the krall on this side, and another on the other side, and so brings them to the wide world, and makes them an easy prey to himself. But still, thanks be to God, there are some who are not ignorant of his deceptions.' Kruisman preached about half of his sermon in the Hottentot language."

ASIA.

A few years ago, a Bible Society was established in Malta. This was justly regarded as an event of very considerable importance. And the occurrences whi h are transpiring every month, show that the expectations which had been formed were not chimerical. Malta is nearly in the middle of the Mediterranean Sea, measured in its length from east to west. This sea in the whole extent of it from the streights of Gibraltar to the isthmus of Suez washes the northern shore of Africa. On the south, lie Spain, France, Italy, and The castern parts of this sea form a portion of the boundary of Asia. Thus Malta enjoys an easy communication with three quarters of the world. And men are not wanting to seize and turn to good account the facilities afforded by the situation. The hope is entertained that in a very short time a Bible Society will be established at Smyrna, from

whence the Scriptures will be district buted to many, who are now in darkness and have no light. The Rev'd. Charles Williamson, British chaplain at Smyrna, and the Rev. W. Jowett of Malta, appear deeply interested in this great object, and entertain sanguine hopes of success. They also propose the establishment of schools or orphan houses, in various parts of the Turkish empire, similar to those established on the western coast of Africa. The following extracts of a correspondence between these worthy men are given to show the nature of their plans, and the spirit manifested by them.

"While the cause of the Bible and of Missions is irresistibly making its way in the hearts of our Countrymen, how delightful is it to behold the Spirit of Toleration, and even of Religious Inquiry, springing up among the very people for whom we labour and pray! While we seek to bless them, they seem to ask the blessing! Such hopeful signs of better days should teach us, not to be soon weary in well doing; for in due season we

shall reap, if we faint not.

There is something in the mixed character of the inhabitants of Mahomedan Countries, when well under-stood, peculiarly favourably to the introduction of Divine Truth. Every degree of indulgence and toleration afforded by law, usage, or public opinion, on the part of the dominant power, should be improved to the utmost, for the purposes of fair argument and kind persuasion, among the Mahomedans themselves. On the other hand, the immense and variously-divided Christian Population would afford to the Missionary some recommendation of his objects; some protection in occasional difficulties; and the hope of gaining, at no very distant period, enlightened fellowlabourers.

The latter part of this remark applies more particularly to the Asiatic Christians, and those in Greece and Egypt. Through all the North of Africa, from Lybia westward to Morocco, a Christian Bishop has not been known for centuries!

But I proceed to the Extracts, which will prove interesting to the

Members of many Religious Societies in England: and, oh! that multitudes might be awakened to hear and answer the piercing cry of these people, Come over, and help us!

I proceed to inform you what can be done respecting School Establishments, such as are on the west-Afri-

can Coast.

By the Laws of the Ottoman Empire, every foreigner and all denominations of Christians have a perfect toleration; a full liberty to worship God according to their own manner and discipline; and publickly to teach the doctrines of Christianity to all who are desirous of learning them, excepting to Mahomedans. No blame is attached to a preacher, if a Turk voluntarily joins a Christian Assembly: the danger impends only over the convert: his blood, should it be spilt, would be on his own head—a crown of glory!

Granting no instance of a conversion took place among the Turks for these ten years, still the sowing of the seeds of Salvation among thousands of our fellow-creatures, bearing the name of Christ, but ignorant even of the first principles of Christianity, would be an ample recompence for our brethren in England, to induce them to undertake that labour of love, of establishing Schools on the Coasts of Asia Minor and in the Greek Islands. Our friends might here have great opportunities of clothing the naked, feeding the hungry, and sheltering the friendless orphan.

On this point Mr. Jowett ve-

Is it possible to forget, in how many instances the care of Orphans has issued in the establishment of Missionary Institutions and Colleges? Thus it has happened in Germany, in America, in India, in West Africa. It might form an interesting subject for a detached history.

Should Schools be established at convenient distances, I could superintend or visit them about once a month; or oftener, upon any emer-

gency.

I would propose such establishments to be called Orphan-Houses; and that the object should be, to teach without distinction the poor,

but to feed and clothe only the destitute orphan. In such a place, and to an audience of which the Children would make a part, the Gospel would appear in a more amiable form. The comfortable provision and happiness of the little innocents snatched from indigence, shame, and death, would stifle the jealousy and displeasure of many; and light and reformation would extend their happy influence, with fewer obstructions to stop their progress.

Usefulness of Religious Tracts.
With reference to this subject, Mr.

Williamson writes-

The best pioneers for Bibles are Religious Tracts. A few of these I have had translated from the French, and sent to England to be printed. I expect to have three more finished before June, which I should like to take to Corfu, to have the advantage of Greek printers and correctors of the press; besides avoiding the great delay of sending them from England. On my return from Corfu, with these numerous Allies of the Bible, I could still make the tour of the principal Islands, with the advantage of dispersing, far and wide, these powerful through petty auxiliaries.

PERSIA.

Inquiries into Christianity.

The discussions and controversies which the late Rev. Henry Martyn held with the Learned in Persia, during the short time that he passed among them before his lamented death, excited great attention. Copies of the pieces written in this singular, and, on his part, intrepid controversy, are now in this country; and will probably be given to the public, in translations from the Persian Originals.

We have seen a Letter to a distinguished Nobleman, from an Englishman resident in Persia, in which he states, that Mr. Martyn's discussions at Shiraz made so deep an impression on the people there, that many were converted secretly, and the Molwahs totally silenced. His books were put into the hands of men of the greatest celebrity and talents, in order to their being refuted. In various places, eulogiums on the Gospel were

openly uttered; and an earnestness and mildness of inquiry evinced, by many of the Learned, into the character and mission of the Messiah.

We have also seen a Letter to the same Nobleman from a Mahomedan in Persia, professing his thorough conviction of the truth of Christianity, obtained, in part, from his perusal of Mr. Martyn's books.

The following Extract will gratify

our Readers-

I have long directed my attention to investigate the different existing religions; and, having read various histories and other books, I have collected more or less information on the subject, and satisfied myself that the religion of Mahomed is vain, and devoid of the ornaments of truth. I also studiously examined the religion of the Jews, of the Magi, and others; but I could not obtain that satisfaction from any, which I wanted. I there-fore attended the Learned and the Ministers of the Christian Religion, discussing with them various systems; and, among others, the Five Sects of Islamism; and discovered the vanity and insufficiency of each. The result of the whole is this, that I adopted, in my heart, the Christian Religion—in my heart, because the profession and practice of it, in a country of Mahomedans, is impossible. I now therefore take the liberty of addressing you most earnestly, requesting that you will not with-hold your kindness and benevolence from me, but that I may pass the rest

of my life under your protection, devoting myself to the worship of God. I am now twenty-five years old. I am totally unable of myself to go to you. Oh, how happy should I consider myself, if you would comply with my wishes! So far as I can see, I have no other resource, but to go to you. I have no other, know no other, who can liberate my life from sin. May the season of your life and prosperity long remain!

P. S. I have two brothers, who are of the same way of thinking with my-

self.

INDÎA.

Christian Lecture in a Chinese Temple.
The Rev. W. Milne, Missionary of of the Society, writes to the British and Foreign Bible Society, under date of Dec. 27. 1816—

Having obtained permission to oen a Weekly Lecture for the benefit of the Chinese, in the Temple of Ta-peh Kung, the place is sometimes full; and it would, I think, be gratifying to the Members of the Bible Society, to see half a dozen New Testaments taken out, in this idol's temple by the Heathen, in order to search for the text, or to look over the passage explained. This is usually the case. There are some who had received the Chinese Testaments two years ago. They bring them from their houses, and carry them back when the service is over. How great a blessing will the Bible Society prove to the world! How important its assistance to Missionaries!

LITERARY NOTICES.

Just published. The identity of Junius with a distinguished living character established.

Raffles tour through France, Savoy, Switzerland, &c. This is a pleasant little volume by an author well known to the religious public as the

biographer of Spencer.

Letters from Illinois, by Morris Birckbeck. This small book will be read with much pleasure by Americans. We are sorry that the expression of the author's prejudices on the subject of religion compels us to qualify the recommendation which otherwise we should be disposed to

TO CORRESPONDENTS.

Academicus. N. S. and Timotheus have been received. We have not had time to examine them with any minuteness of attention.—We wish Academicus, however, to pursue the plan of which he has given a hint in the piece now in our hands.

In the next No. or in the first of the 2d volume, we shall give an abstract of the proceedings of the Agricultural Society of Virginia.